

THE LATTER-DAY SAINTS'
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“The object of the Priesthood is to make all men happy, to diffuse information, to make all partake of the same blessings in their turn.”—LORENZO SNOW.

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FACING THE ECONOMIC SITUATION

PRESIDING BISHOP SYLVESTER Q. CANNON

I REALIZE, my brethren and sisters and friends, the warmth of this afternoon, and the difficulty of maintaining our attention under the circumstances. I trust that I may be able to hold your interest and to enjoy your confidence during the short time I may address you.

It is a beautiful day. I am sure we have occasion to rejoice, in spite of the many things that have happened during this past year thus far, in the opportunities and privileges that we enjoy. I desire to be enlightened by the Holy Spirit in what I shall say, that it may be profitable to all of you.

It appears that material things often have very much to do with the spiritual attitude of mankind. Frequently there are those who are independently wealthy who do not take active interest in religious matters. Whether it is that the possession of worldly wealth interferes with that attitude and causes them to feel independent of any higher power or not, I am not able to say. Again, very often those who are humble and in a measure dependent, that is to say, who are not independent so far as this world's goods are concerned, are most willing to listen and give thought to religious matters.

That seems to have been the experience in the world's history. The Lord has promised His people, whenever He has had a people who would serve Him, that if they would keep His commandments, they should be blessed and prospered in the land. And at the same time He has warned them against seeking prosperity for self-gratification, or developing a desire to consider wealth as an end rather than a means to an end—which is the promotion of the welfare of our fellow men, as well as ourselves.

So, material things are naturally of concern to us. The Latter-day Saints have been advised and instructed by the Church leaders and by revelations from the Lord, as have previous peoples who have undertaken to serve God, that if they will keep His commandments they will be blessed and prospered. But they have been advised not to seek after wealth as the end and purpose.

The Apostle Paul declared to us, "The love of money is the root of all evil." Yet we realize that money is very important for our progress, development and welfare. And if used properly, it is a great benefit and blessing to mankind. But if sought for simply to satisfy one's appetites and desires in a carnal way, it will prove a curse rather than a blessing.

A MATERIAL AND SPIRITUAL RELIGION

The Latter-day Saints have been considered a materialistic people. They have been charged with materialism. I do not know any people anywhere, in any community or religious organization, that more fully realizes the fact that the material or the temporal is as much a part of religion as is the spiritual. In fact, the Lord has declared to us that the temporal is a part of the spiritual. There is nothing temporal in the sense that it is not part of the Lord's work. This earth might be considered material or temporal, and yet we recognize it as one of the creations of God, set apart for those who have been sent forth upon it and those who are yet to be born; that the earth has a purpose to fulfil, that it will fulfil the end of its creation, and that it will form a place where the righteous shall dwell hereafter. It will become a place of peace, joy and eternal progress to those who shall inhabit it.

So I say the Latter-day Saints believe fully in material things. But I am sure that there is no people who give more concern to the spiritual side of life than do the Latter-day Saints. Religion, as I understand it, is not only the worship of God by prayer, and by receiving instruction in a spiritual way, but it is living and doing the things which are in accordance with the desires and will of our eternal Father. And He has interest in the welfare of His children so they shall grow, develop, and qualify upon this earth—overcome their shortcomings and learn to develop those qualities and characteristics that are idealistic, spiritual, and divine in their nature, that finally they may be able to live in His presence throughout eternity.

You remember that according to the Bible, when Adam and Eve were cast out of the Garden of Edeu, the Lord instructed them as follows :

In sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

So, the economic conditions of life are closely bound up with the spiritual.

President Brigham Young declared on one occasion: "The first revelation given to Adam was of a temporal nature. Most of the revelations he received pertained to his life here. That was also the case with the revelations given to Noah. . . . The same principle was carried out in the days of Moses, and in the days of his father, Abraham, Isaac and Jacob. We may say that eight or nine-tenths of the doctrines and principles set forth in the revelations given to those men were of a temporal nature."

I should like to discuss with you this afternoon, some phases of the economic as well as the spiritual affairs that concern mankind. I hardly need to say very much to you regarding the depressed financial condition with which we are faced at the present time, and which has been upon us for a considerable period. These conditions, as we realize, have produced much unemployment and considerable distress. In some respects, business and industries seem to be proceeding at almost the regular pace, particularly in what are known as the staple lines of industry. In other lines, industry has been seriously affected, with the result that millions of men have been thrown out of employment.

FUTURE GUIDEPPOSTS

I think we may learn of the future by considering the past. There are many lessons to be learned for our future guidance, from that which has occurred heretofore. The natural tendency is always to feel that unfavourable conditions in which men find themselves, are the most serious and different to anything that has occurred previously. Yet, when we go back in history we often find that conditions we have to-day are only a repetition of what has occurred before.

In this connection, I would like to read to you what the author of Ecclesiastes says:

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.

Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us.

There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

One hundred years ago, Lord Thomas B. Macaulay, the great British historian, wrote in 1830, in the *Edinburgh Review*, at the time of extreme depression following the great Napoleonic wars:

The present moment is one of great distress. But how small will that distress appear when we think over the history of the last forty years—a war which makes all others sink into insignificance—a taxation such

as the most heavily taxed people of former time could not have conceived—a debt larger than all the public debts that ever existed in the world added together.

If we were to prophesy that in the year 1930, a population of fifty millions, better fed, clad and lodged than the English of our time, will cover these islands—that machines constructed on principles yet undiscovered will be in every house—that our debt, vast as it seems to us, will appear to our great-grandchildren a trifling encumbrance, which might easily be paid off in a year or two—many people would think us insane.

If any person had told the Parliament which met in perplexity and terror after the crash of 1720 (100 years before) that in 1830 the wealth of England would surpass their wildest dreams, our ancestors would have given as much credit to the prediction as they gave to Gulliver's Travels. Yet the prediction was then true.

To almost all men, the state of things in which they have been used to live, seems to be the necessary state of things. On what principle is it that if we see nothing but improvement behind us, we are to expect nothing but deterioration before us?

So wrote Lord Macaulay one hundred years ago.

I would like to discuss with you some of the causes of the present depression. I realize that there has been wide discussion, on the rostrum and in the press with regard to what has caused the present condition, and I am not here to say to you just how they have occurred. But I would like to call to your attention some circumstances which prevail that may have helped to produce the present situation.

INDUSTRIAL PROGRESS

The world is making tremendous strides in what we know as mechanization of industry and in the division or distribution of labour. Now, generally in industry, we are far from the primitive condition where there was little distribution of labour and where the producer and the consumer were near together. At the present time we have largely the joint action of men in production, differentiation of productive processes, specialization of trades and organization of industrial forces.

Forty-three years ago, Francis A. Walker, who was then president of the Massachusetts Institute of Technology and a notable political economist, wrote a text book on political economy. I would like to read to you some extracts from that work which indicate his understanding at that time of the conditions that would prevail under economic principles and laws which prevail in large measure at the present time. He says:

When division of labour is carried far, it involves possibilities of loss and disaster.

Diversification of production, multiplying of classes of goods, almost indefinitely, introduction of powerful and complicated machinery, and

industrial management all permit liability of misunderstanding between producers and consumers.

Under the modern organization of industry, with wide separation of producers and consumers, there is, in the nature of the case, a continuous loss through the failure of the producing body to meet, promptly and precisely, the demands of the body of consumers.

Serious trouble accompanies the occasional loss resulting from the frequent and often furious fluctuations involved in modern trade and industry.

The effect is the alternation of highly stimulated and of deeply depressed production.

As credit by growing makes itself grow, so when distrust has taken the place of confidence, failure and panic breed panic and failure.

The series of circumstances which have led up to the present depression could hardly be more accurately described than the course of trade and industry through the cycle which conditions of modern life seem to have established, as so well portrayed by Professor Alfred Marshall, about fifty years ago. I will not take the time to read it, but the description as given by Professor Marshall is a very clear description of the events leading from the time of prosperity that we enjoyed to the present depressed condition. Briefly, that cycle showing the state of trade is: First, Quiescence, next Improvement, Growing Confidence, Prosperity, Excitement, Over-trading, Convulsion, Pressure, Stagnation, Distress and again Quiescence.

What is it that starts such a panic? As a result of a period of prosperity there may be a variety of products carried to a very high point. Some economic shock occurs, with the immediate effect of diminishing the productive power of the entire community. The movement goes forward just as a stone thrown into the water causes the waves to widen continually until they reach the bank.

How far may such a condition be carried? Production may be checked until all but the staple industries are suspended. But the demand for these products is such that they will proceed almost steadily.

DURATION OF DEPRESSION

What is the duration of such a depressed condition? In other words, how long might such a condition last? It is said: In theory these conditions may last indefinitely. Actually, they are likely to be terminated after a period of suspense by reviving courage and enterprise on the part of men of affairs, or through some particular stimulus to production. It may be so slowly as to be almost imperceptible. It will depend on the natural temper of the people, on the immediate cause provoking renewed enterprise and on accident.

The one essential condition is that men begin to look ahead, anticipate demand and discount the future.

Hostile or meddling legislature is prejudicial to expanding pro-

duction. If money or credit is thus unfavourably affected at such times, it is like adding a little weight around a man's neck in the water when he can already hardly float.

Of course, the vital thing we are all concerned with, is to be relieved from the conditions that prevail at the present time and to try to see that such conditions do not recur. How then are people going to be able to avoid future panics? It is one which concerns mankind everywhere and stirs them in the very depths of their souls when they are thrown out of employment and are in distress and trouble.

There have been many panaceas of every kind offered and every sort of suggestion made to remedy the condition. It has been said that "such periods of prosperity and hard times will occur as long as the agencies of production and exchange are strained to their utmost to meet the demands stimulated to the highest extravagance by a universal passion of speculation. How then can man curb and control speculation? That is one of the most serious problems and one of the most vital that will remedy and help to prevent such occurrences.

If we would observe steadily economic principles, if they could be carried out generally, they would doubtless minimize such occurrences. The difficulty is that the operation of economic laws is interfered with by the selfish interests of mankind. Human nature must be reckoned with in every situation of that kind. Selfishness, greed, and short-sightedness all enter into the picture. The innocent in such cases have to suffer with those who are to blame.

PROSPERITY ACCOMPANIES RIGHTEOUSNESS

Sir Oliver Lodge, the noted British natural scientist, speaking with regard to the way in which man acts because of his reason, independently, and contrary to the principles which he should follow to be in harmony with divine and natural principles, says:

"There is only one law for the whole of the universe, testifying of the unity of that mind which conceived it. The only thing which is disobedient on this planet is man, and to him freedom has been given. . . . Man's destiny rests largely on what use he makes of his freedom."

Doubtless, much can be done in an organized way to curb speculation and lessen the likelihood of recurrence. But the passing of laws will not be helpful unless the sentiment of the people generally is such as to sustain and to co-operate in the observance of such laws. The vital thing is, that people themselves should cultivate those qualities and characteristics that will help them to be considerate of their fellow men. So it means that we have got to learn to overcome selfishness and to cultivate mutual consideration. But it is very important that the welfare of the people in this nation (America) as well as those in every other nation should be as far as possible properly safeguarded.

It has been said that "the fundamental cause of unrighteousness, whether individual or civic, is the desire for power and for wealth coupled with the character and purpose of that desire." And unrighteousness has been one of the most potent means in bringing about the condition in which we find ourselves.

What we can do individually, or collectively, to avoid and to help overcome and prevent a recurrence of these things, is a matter for our serious attention. But at least we can all endeavour to see clearly and to judge wisely and carefully with regard to the conditions, and not hastily take action or do things which will interfere with the progress we all realize as being so necessary.

However, notwithstanding the present conditions which we all hope to improve, we are concerned with the means of immediate relief. What can be done at the present time with the tremendous amount of unemployment and distress throughout this nation, in our own communities and throughout the world. It is of course largely a case of each community studying its own problem and undertaking to help its own people as far as possible, and that involves everyone who lives in that community.

BACKBONE OF THE COMMONWEALTH

We have in many places an over-abundance of food supplies, and in other places a lack of food, and that is a problem for proper exchange and distribution. . . .

Among the Latter-day Saints, I think possibly, there is a larger proportion of those who own their homes, or who are purchasing their homes, than among any other people in the United States, and yet many of us are getting away from the idea of owning our homes. Naturally, conditions of convenience may cause us to sell or dispose of homes and to move into apartments. That is true of young people who are starting out in life who should be establishing themselves in their own homes and building up their own families.

So, the established residents and tax-payers of the nation at large, are the backbone of the commonwealth. They are entitled to first consideration in times of trouble and need. It is important that in every locality, and primarily in every country, efforts be made to secure sufficient employment for all heads of families, at least for all bona fide residents, in order to provide the necessities of life in an honourable and proper way. Conditions are such throughout this nation and throughout this state (Utah), particularly in the larger sections, that unless employment can be provided, people will have to have charity, which is much less desirable. Consequently, it is a matter of creating employment so that all residents who need and desire work may have the opportunity of doing so and of receiving reasonable compensation therefor.

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THURSDAY, OCTOBER 8, 1931

EDITORIAL

KNOWLEDGE

KNOWLEDGE holds an important place in the Gospel of Jesus Christ. The Prophet Joseph Smith at one time declared that "A man is saved no faster than he gets knowledge," and at another, that "It is impossible for a man to be saved in ignorance." This principle impels all Latter-day Saints to store their minds with knowledge.

There are no restrictions placed upon the kind of knowledge to be sought provided it is useful and not in opposition to righteousness. At one time the Prophet was commanded to "obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion." On numerous occasions the saints have been directed to seek knowledge with diligence, knowledge that covers the whole vast field of truth. Indeed, truth, "the priceless gem," is defined in latter-day revelation as "knowledge of things as they are, and as they were, and as they are to come."

This view of the importance of knowledge explains why the Church of Jesus Christ of Latter-day Saints has given steady and large support, moral and financial, to all educational institutions, from the elementary school to the university; and why it maintains a large department of education, together with courses of study in the various auxiliary organizations. It also explains why the Latter-day Saints are the best educated group of people on the earth.

At best, however, knowledge is but the means to an end. It must be used in promoting the plan of salvation, devised by our Heavenly Father; that is, knowledge must be used for the good of man and the glory of God, otherwise it is valueless. Little knowledge, well used, is better than profound, unused learning. Knowledge used for Gospel purposes becomes intelligence, which constitutes "the glory of God." Knowledge, transformed, made alive, into intelligence, is ruidying. According to the Prophet Joseph Smith "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

Effort is required to gain knowledge. Day by day truth must be added to truth. Advantage must be taken of every opportunity for acquiring newer and further information about the earth and the heavens, about beast and man and the Father of

us all. It is really the effort put forth, rather than the knowledge gathered, that educates a person.

Schools, other educational institutions and the carefully planned activities of the organizations of the Church are means by which knowledge may be won more easily and systematically. Latter-day Saints should make use of such helps for their growth in intelligence. Regret will follow indifference to the possibilities of these educational agencies. We should give our children the best education possible.

While self-effort is necessary for the gaining of knowledge, there are higher powers that assist those who strive for truth. It is the common experience of students, whether humble or high, that in the midst of diligent toil for truth there come moments when the meaning of the knowledge gathered flashes upon the mind in a blaze of understanding light. Nearly all great discoveries have come in this manner. John Tyndall, speaking of Michael Faraday, says that he "was more than a philosopher; he was a prophet, and often wrought by an inspiration to be understood by sympathy alone." By this means, men, however humble, who set out vigorously for knowledge, find help to lift them into great understanding. This is inspiration.

The Holy Priesthood holds the key of the knowledge of God. By the aid of this power, all who sincerely seek for knowledge and as sincerely attempt to use it in furthering the cause of the Lord, receive higher knowledge through the inspiration that comes from above. Such knowledge is genuine. It will not do for the sceptic to accept the flashes of insight that, to the scientist, yield the great generalizations of science, and deny to the prophet, the man of God, the corresponding higher inspirations.

The highest knowledge attainable by man comes through the processes of revelation. But, revelation comes to those who fit themselves to receive it. Ever and always, we must seek knowledge, try to use it for human good, and prayerfully resolve so to live that the whisperings of the Holy Spirit may be heard by us, to guide, direct and educate us. "Behold, ye are little children and ye cannot bear all things now; ye must grow in grace and in the knowledge of the truth."—W.

FACING THE ECONOMIC SITUATION

(Concluded from page 647)

To provide this employment, there must be whole-hearted cooperation on the part of all the agencies concerned—the municipal, county, state and federal authorities, and of private industries and of individual ability.

One of the important problems of this situation is that of exchange and distribution. On the one hand, as I have already

stated, there are ample food supplies in certain places and lack of the same in others. The question then is of undertaking to devise ways and means of transporting food supplies from those communities over-abundantly supplied to those which are lacking. . . .

I am reminded of a statement made by President Brigham Young many years ago with regard to this important thing of saving waste. He said: "Never let anything go to waste. Be prudent, save everything. Never consider that you have bread enough around you to suffer your children to waste a crust or a crumb of it."

I have learned in some instances, even during this summer, of waste of food and vegetables. It may be that the difficulty of transportation is such that it is hard to bring about a condition where those products can be transported to places where people are suffering for the lack of such things. That is something worthy of the best thought and consideration of all of these communities. It requires organized effort to be able to accomplish a thing of this kind.

PATRONIZE HOME INDUSTRY

One of the most powerful means in my judgment to improve local conditions is to patronize home industries to the greatest extent. What is produced locally is most helpful to us individually and to the community at large. If we know the local products and if we generally insist on buying them, very much more labour will be employed, more money put into local circulation, and greater development of local resources will occur. Increase of growth of the community and greater permanence to the settlements and communities at large will be insured. Think that we little realize what great improvement would prevail in our employment situation and in business conditions through more general use of home products.

The manufacturers and producers locally are anxious to serve the people and to conform to their demands in quality, and so far as possible in price, I am sure. All these years from the very beginning, since the settlement of these valleys, the Latter-day Saints have been taught the importance of sustaining themselves and of promoting home industries. But we have not yet learned the lesson. When we read the stories of the pioneers and the instructions given by the leaders in those days, we appreciate how important it was that they should sustain themselves. Notwithstanding the fact that they were limited in what they produced, they were happy in producing and in helping each other and in building up the whole community and developing it.

There never has been, in proportion to the wealth and conditions which prevailed, as great progress made as there was in those early days through the development of local industries.

President Young said again in regard to this matter, "Learn to sustain yourselves. Produce everything you need to eat, drink or wear; and if you cannot obtain all you wish for to-day, learn to do without that which you cannot purchase and pay for; and bring your minds into subjection that you must and will live within your means."

That instruction is just as vital and important to every one of us to-day as it was then. The results of home industry are that they bring the producer and consumer nearer together and help to overcome the conditions previously referred to.

Now in the matter of farming. There are men . . . to-day who are practicing what we might call the first principles of economics. They are both producers and consumers. On a few acres of ground they are producing largely what they require for themselves and their families, for consumption. They produce meats, cereals, vegetables, fruits, dairy and poultry products, and, to some extent, fuel. They sell their surplus and help thus to provide other necessities. They rise with the sun and they retire early. They are practical. They are largely their own masters. It would seem that many others who are now lacking in the necessities of life could undertake to do that same thing, which is really getting back to first principles. It is a very helpful and desirable thing, particularly for those who are lacking in the necessities of life.

CARING FOR THE WORTHY POOR

In addition to the matter of providing employment, of course, it is important that there should be organization of suitable agencies in every community where needed to see that none shall suffer for the necessities of life and to help people to help themselves. That is one of the doctrines of this Church. In a charitable way it is an endeavour to advise and to help people in adverse conditions, whether the service needed be medical, employment, household management or financial aid; to make every one realize that it is our business to try to help ourselves to qualify in the most effective way to become self-sustaining and try to help build up the Church also.

Another thing that is important, is that we should encourage the unemployed people wherever they are, to remain where they reside rather than to go elsewhere seeking employment, unless they are fully assured of some definite employment where they desire to go. You know the pastures farthest away always look greener than those nearby. Yet, generally speaking, they are not as desirable. People at home are better known and can be better protected. They have better opportunities, and in the case of need, they can properly ask for help. People who leave their homes and go elsewhere lose these safeguards, and have difficulty in obtaining the help needed. Thus, they may some-

times fall into serious conditions and circumstances which will prove very embarrassing and difficult for them.

We need to be full of courage—courage to do right. Thomas Carlyle declared: “The courage that we prize and desire is not the courage to die decently, but to live manfully.”

CULTIVATE PATIENCE AND KINDNESS

Another thing that we require and that we should cultivate, is patience to withstand the strains and distresses which we have to encounter and with which we are at present surrounded. Calvin Coolidge declared: “It has been my observation in life that if one will only exercise the patience to wait, his wants are likely to be filled.”

That is a hopeful attitude. Sometimes we become impatient and feel we must do something desperate. Yet that is a dangerous attitude to take. In times of general conditions, it is our duty to try to remedy those conditions which cause distress, if it is possible to do so and which require the wisdom and judgment of the best minds throughout . . . the world.

Another thing to cultivate is kindness and consideration for others. Another is that of exercising sound judgment in our conclusions and not being led to and fro by ideas and suggestions which may appear plausible, and yet be dangerous in their nature. We should also seek for wisdom in all of our actions, cultivate foresight for the future, and develop implicit faith in God. President Brigham Young again says: “Implicit faith and confidence in God is for you and me to do everything we can to sustain and preserve our selves, and the community that works together heart and hand to accomplish this, their efforts will be like the efforts of one man.”

I desire to suggest to you, my brethren and sisters, that you read again the fifth, sixth and seventh chapters of Matthew—the Sermon on the Mount by the Saviour. It is full of good doctrine and applies to conditions that prevail at the present time. I would particularly like to call your attention to one or two things He has given in that sermon. One of them is: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.” Sometimes people are inclined to undertake to look into and criticize other people’s motives and their affairs. Let us learn to attend to our own business and give thought to that, and let other people look after their own affairs. It will all help to promote better conditions.

Again the Saviour told His disciples, “And when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”

If there ever was a time when mankind generally and the Latter-day Saints particularly, should cultivate prayer and seek the Lord in faith and humility for His blessing and guidance, it is at the present time.

There is another thing which should be a guiding rule to all of us and it is that which the Saviour said to these disciples, "Whatsoever ye would that men should do to you, do ye even so to them." If the world would cultivate and observe that rule generally, what a tremendous power it would be to bring about the conditions that we all desire of mutual welfare, progress, mutual consideration, and I believe it is coming in larger measure. I think it is important that we should keep this in mind from day to day, that we may realize that what we desire to be done to us, we should do to our fellow men. That will help to promote peace, progress and prosperity.

Let us remember finally the summing up of what the Saviour said to His disciples after instructing them with regard to all these things. He said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

May the Lord help us to this end, I pray in the name of Jesus Christ. Amen.—Address Delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., on August 23rd, 1931.

WELSH DISTRICT CONFERENCE

THE Welsh District Conference, held at the Miners Hall, Merthyr Tydfil, on September 20th, was one of the largest conferences ever held in the British Mission. The morning and afternoon sessions were well attended, while an enthusiastic and appreciative audience of eight hundred people were spiritually fed by the inspiring atmosphere of the evening session.

During the morning session of the conference, several missionaries bore their testimonies, and beautiful songs were sung by the Pontypool Branch Sunday School. President A. William Lund also made appropriate and inspiring remarks.

The members and their friends who attended the evening session had the privilege of listening to the nationally known Dowlais Male Voice Choir of eighty-two voices. Miss Sylvan Howells added to the interest of the meeting with a soul-inspiring soprano solo. Patriarch James H. Wallis gave a discourse on the fruits of "Mormonism" and related interesting and faith-promoting personal experiences, which were fully appreciated by the receptive audience. President Lund also gave an inspiring discourse upon the Book of Mormon truths, and made the Spaulding Theory and other attacks on this sacred book of Scripture look ridiculous. He closed his remarks with an impassioned plea for the people to come back to the simple truths of the true Gospel of Jesus Christ.

Thursday evening, September 17th, a lantern-slide lecture was given by Elder G. Dwight Wakefield in the I. L. P. Hall, Merthyr Tydfil. Three hundred people became interested in the lecture, which has helped to allay prejudice and false propaganda, and also helped to advertize the District Conference.

The following mission authorities and missionaries attended the conference: Mission President and Sister A. William Lund; Patriarch James H. Wallis; Elder Percy L. Matthews of the London District; District President Clarence H. Taylor and Elders Elman T. Woodfield, Evan Arthnr, Henry B. Squires, T. Byron Jones, Thomas Biggs, Merrill P. Gunnell, Leon Whiting and Leonard N. Giles of the Welsh District.

ELDER ELMAN T. WOODFIELD, District Clerk.

A GROUP OF BEE-HIVE WORKERS

THE following greeting has been sent from the Bee-Hive girls of the Norwegian Mission:

"We, the Bee-Hive girls of Oslo Branch, desire to send a hearty greeting to our sisters and fellow members in England. We rejoice in the Bee-Hive work, we grow in it and we joy by it."



BEE-HIVE GIRLS, OSLO BRANCH, NORWEGIAN MISSION

The same kind of Bee-Hive work that is carried on in the British Mission is moving forward throughout the European Mission. It is pleasing to see the Lord's work progress and grow in the different lands.

FROM THE MISSION FIELD

Transfers: On September 22nd, Elder Francis Vernon Rawson was transferred from the Norwich District to labour in the Nottingham District; and Elder Alexander R. Curtis was transferred from the Nottingham District to labour in the Scottish District.

Doings in the Districts: *Birmingham*—At a baptismal service held in the Handsworth Chapel on September 26th, two persons were baptized by Elders O. Shirwin Webb and Glen F. Oliver. They were confirmed members of the Church by Elders O. Shirwin Webb and E. Arnold Goff.

Leeds—On September 19th, seventy-five people enjoyed a very delightful concert given in the Leeds Branch hall under the supervision of the M. I. A. After the presentation of a well-prepared program, refreshments were served. The saints and their friends then enjoyed an hour of dancing.

Nottingham—September 6th, the Nottingham Branch conference was held. The theme "Events Preceding the Second Coming of Christ" was well portrayed by the children at the first meeting, and was inspirationally developed to an unusually large group of saints and their friends at the evening session. District officers in attendance were President Albert W. Horman and Elder A. Ray Curtis.

A district social was held at the Hucknall Hall, which was filled to capacity by the saints and their friends. The feature of the evening's program was the awarding of prizes to the Priesthood and auxiliary organizations of the District for faithful activities performed, followed by lively games and the serving of refreshments.

Scottish—On July 24th, a baptismal service was held on the banks of the river Dee, Aberdeen, at which one person was baptized by President Lyndon J. Hall, and confirmed a member of the Church the same day by local Elder John Thomson.

Tuesday evening, September 1st, the Airdrie Branch Saints enjoyed a social held at the home of Brother and Sister Martin, at West Riggs.

A baptismal service was held in the corporation baths, Dundee, on Sunday, September 6th. Two persons were baptized by Elder Le Roy Duncan, and were confirmed members of the Church the same day by President Lyndon J. Hall and Elder Le Roy Duncan, at a meeting held at the home of Brother Robert Graham.

On September 17th, a farewell social was given by the Glasgow Branch Relief Society in honour of Sister Annie F. Erskine who is leaving soon for Salt Lake City. Sister Erskine has been a faithful worker in the Glasgow Branch, and we trust that she will carry on the good work in the Centre Stakes of Zion. A small gift was given her by the Relief Society sisters, as a token of their esteem.

Welsh—Three persons were baptized by local Elder Richard C. Thomas at a baptismal service held at Goytre, on September 6th. They were confirmed members of the Church the same day by President Clarence H. Taylor, Elder Elman T. Woodfield and local Elder Charles Jones.

On September 19th, one person was baptized by Elder T. Byron Jones at a baptismal service held at Goytre, and was confirmed a member of the Church by Elder Henry B. Squires.

SUCCESS

"I THOUGHT success was gold," the great man said,
 "But I have tons of gold, but cannot say
 I have success. And all my life I used to pray
 For fame—I thought fame was success; instead,
 Fame is a burden as my gold. When I am dead
 My gold shall scatter as the salten spray:
 My fame is but a feeble glow—gone with the day:
 I wooed success, but we have ne'er been wed."

"He knows success who wins his neighbour's heart
 And sees the universe with widened eyes
 Or finds that life can have no golden chart
 To give a cure for all our aches and sighs,
 He knows success, who knows his lowly part
 But keeps his thought acimbing to the skies."

A. M. SULLIVAN.

DEATHS

ALLOTT—Peggy Allott, the two-year-old daughter of Mr. Arthur Allott and Sister Naomi Allott, passed away on August 28th. Funeral services were held on September 1st. The following Sunday evening, memorial services were held in the Clayton Branch, Leeds District.

FOOTE—Brother William Foote passed away September 13th, at the age of forty-six. Funeral services were held September 15th, in the Glasgow Branch, Scottish District, conducted by President Lyndon J. Hall. Interment took place in the Lambhill Cemetery, Glasgow. Elder Le Roy Duncan dedicated the grave.

LONGTON—Brother Robert Longton, of the Oldham Branch, Manchester District, passed away on August 23rd. Funeral services were held in the family home on the 27th. Interment was in the Chadderton churchyard. President Junius E. Driggs dedicated the grave.

SANGER—Sister Annie Camm Sanger, a member of the Leeds Branch, Leeds District, passed away on August 25th in her twenty-seventh year. Funeral services were held August 28th, at the Wortley Cemetery Chapel, under the direction of President O. Horton Transtrum. Elder Elwood A. Gee dedicated the grave. Memorial services were held in the Leeds Branch on the following Sunday evening.

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